

# Of the Chri-

stian Sabboth a godlye  
treatise of mayster Julius  
of Milayne, translated  
out of Italian into  
Englis, by Tho-  
mas Lang-  
ley.

Exod. xx.

Remember that thou kepe  
holpe the Sabboth daye.

Anno Domini. 1 5 5 2.

Mense Maio.

Q. 11. 10

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To hys verye entier  
frende mayster William Le-  
wes of London, Thomas Lang-  
lep wisheth grace and peace  
in Christe.



Of discipline of good  
conuersation (gentle  
Mayster Lewes) standeth  
chieflye, or rather  
altogether in ii. popu-  
tes: that is, in doctrine, and exercise. By  
doctrine is taught to know what should  
be done, by that other, men be broughte  
to custome, that they be willinge & rea-  
dye to put in execution that, which they  
haue learned. And the one of these with-  
out the other is mapmed & vnperfecte.  
Wherefore Moses semeth to haue ta-  
ken better fourme of gouernement, than  
any politike ruler of the heathen, in his  
lawes makynge. For where the Lace-  
demonians and Cretians ordered al by  
doinges and vse, withoute muche a do-  
makynge in wordes: and contrarie wise  
the Athenians spente longe space in de-  
ctes making, but were slacke in requy-  
rynge the performannce of the same:  
Moses most diligently hath coupled  
ii. and

And iopgned them so together, that ne-  
ther he parted good custome of liuynge  
from doctrine, nor suffered doctrine to  
be without inuring of workes. But because  
they shoulde agreable be matched, he  
aswell made lawes for reste and for bea-  
rpnge of workes, as he did for the dilp-  
gence of labour to be occupied, not that  
theyre ceaspnge from workes shoulde  
mapntapne idlenes and slouth, but that  
therby they might be gupded by know-  
ledge, and that their offences shoulde  
not be clokod or excused by ignorance.  
ffor that dape, that they rested (whypche  
they named therfore the Sabbath, and  
was not ones or twyse in the yere, but  
euerpe weke ones on the seuenth dape)  
they came together to here the lawe of  
God, wherin was contepned all suche  
thpnges, as they shoulde do and expres  
in their behauiour.

The maner of their comming toge-  
ther (as Philo telleth) was thus. When  
the ordinarpe day came, they assembled  
to their temples with muche speede, and  
there did sitte geuing good audienre, &  
diligent care to the scriptures, onlesse at  
tymes wpth one accorde, they spake a  
word in commendation of that, & was  
there



there saide, & redde, and the priest or one  
of the elders reherſed the lawe, and ex-  
pounded it, and this faſhion they vſed  
at the ſeuenth day, till the evening tide,  
and then departed. By means wherof  
they needed not to aſke of the lawiers  
what they ſhoulde do, nor coulde be in  
their euill diſcharged by any colored ex-  
cuſe of lacke of knowledge, but the huſ-  
band to the wiſe, the father to his chyl-  
dren, maſters to their ſeruauntes, decla-  
red the commaundementes of the law.  
Thus was doctrine taught one daye, &  
exerciſe and practiſe all the weeke after,  
was put in execution, and vſed.

Whatſoeuer labour letteth them from  
reſorting to the hearing of the law, was  
ſtraightly forbidde, & ſharpe payne ap-  
pointed for correction of the offendours  
therin. Nowe if this precise order was  
vſed on the Sabbath daye, vnder Moſes,  
& his doctrine ſo duely taught, and  
all to bringe men to a ciuill order, & out-  
ward righte wiſeneſſe: howe muche more  
needfull is it, y<sup>e</sup> we, which profeſſe chriſt,  
be buſied in learninge the lawes of the  
goſpel, the law of the ſprite, the word of  
life, which whoſoeuer knoweth, ſhal re-  
ſeigne for their obedience & honeſt conuer-

And loyned them so together, that ne-  
ther he parted good custome of liynge

## NOTE

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les, & his doctrine so duely taught, and  
all to bringe men to a ciuill order, & out-  
ward rightewesnes: howe muche more  
nedefull is it, & we, which profess christ,  
be busied in learninge the lawes of the  
gospel, the law of the spirit, the word of  
life, which whosoever knoweth, shal re-  
paye for their obedience & honest conser-

sation not onlp reward temporal in this  
life, but also in y<sup>e</sup> world to come saluati-  
on of our soules, & life euerlastinge. Let  
it not therefore greue vs, which be in the  
daylight of the gospel, on the dapes of  
assembling together deuoutly to vse our  
selues: seeing the Hebrewes, y<sup>e</sup> were vnder  
the cloudy shadow & letter of the lawe,  
shewed theselues so willing & forward  
to obserue the same. ffor albeit the Je-  
wyshe Sabboth touching y<sup>e</sup> seventh day  
be adrogated & expelled, yet is not the cō-  
maundement of y<sup>e</sup> Sabboth sanctifying  
disanulled, but remaineth stil as a need-  
ful part of chastian religion, cōteyning  
all such due seruice, as belongeth to the  
glory of god. And for that cause our re-  
bbers (when otherwise blind ignorance  
had ouershadowed the hole world, that  
the Sabboth might reuerently be halo-  
wed) ordeyned by act of parliament, y<sup>e</sup> in  
thys realme no faires nor markettes  
shuld be kept: vpon the sonday, or other  
solēne feast; as vpon christmas day, eas-  
ter day, withsunday, & ascension day, as  
appeareth in the actes of Henry the. vii.  
king of this realme. But now, whē for  
our knowledge we shoulde be better: tho-  
rough vnbailed libertie, we be growe  
to

holstly badnes, y<sup>e</sup> al (law of god & mā) set  
aside, men be wholsome ouer to follow  
their lustes on y<sup>e</sup> sabboth daies, not onely  
by going to markets, faires, & gasinge  
games, but also by misusing their time,  
(y<sup>e</sup> shuld be spent in reading or hearing  
of y<sup>e</sup> word of god, in praier, and visiting  
of y<sup>e</sup> poore) in beare baiting, hauking, hu  
ting, dāsing, cording, dīsing, bāquetting  
& other kindes of riot & surfetting. And  
thus make those daies most vnholp of al  
the weke, & worthier to be named idle  
dapes for their euil occupipng of y<sup>e</sup> rest,  
then holp dapes for any halowed wor  
king: where our rest fro works of body  
shuld be an earnest exercising of oure  
sprites in goostly doinges. Wherefore it  
is to be wished, y<sup>e</sup> a reformation and re  
uerse might be taken therin by the ma  
gistrates, for the restoring of the sabboth  
to it owne propre kinde. And becaule I  
perceaued y<sup>e</sup> this treatise of maister Ju  
lius of Milapne, declareth & handleth  
this matter at large, I thought good (so  
as I coulde) to turne it into oure native  
speche, y<sup>e</sup> therby y<sup>e</sup> christiā readers might  
learn what their office is on y<sup>e</sup> holp day  
es, & se how far we be swarued out of  
frame from the true natural vse thereof.

Al. iiii.

And

And albeit þ argument be vniuersall, yet  
mete for all men for the matter, yet it  
speciall semeth verpe sitting, þ it be de  
vicated to pour gētlenes: as wel for that  
pou be geuen to the studp of þ Italian  
tong (þ by reading herof pou mighte be  
an Aristarchus to examine how nere I  
haue gone to the Italian Phrāse, & mea  
ning of þ author) as also because it was  
my dūty to shewe some testimonyp vnto  
pou, of the good hert þ I haue borne to  
pou, euer sithē we were first conuersant  
together, in familiaritie of cōpany, and  
conference of studp, whiche as it began  
long agone, so hath it stil cōtinued, fixed  
& stedfast on my behalf. Pleaseth it pon  
therfore to accept in good part this to  
ke small in quantitie, but great both for  
godlines of þ worke, & good will of the  
presenter, & chieflp for þ it is pour most  
gētlenes to set muche by any gift, þ com  
met h frō pour hertp frendes. And I shal  
dailie, as occasion & oportunitie serueth  
further better my faithfull loue toward  
pou, by suche thynges as my habilitie  
shalbe sufficient to perfourme, & be a cō  
tinuall petitioner to god for pour pro  
sperouse healthe longe to endure. ffare  
pon hertelpe well. ffrom Sheadone  
the .xxi. of Marche. 1552,



## Of the Christian Sabbath.



**H**ERE is no-  
thyng, that  
hath ben more  
mystaken of  
the Scrybes  
and Pharise-  
es, then þe bodely obseruaunce  
and keepynge of the Sabbath  
daye. Because that God or-  
deyned it not, to the intende  
that the outward ryght and  
blage of forbearynge woorkes  
and bodely labour, shoulde  
with so much religion, or ra-  
ther scrupulosite be regar-  
ded, but the Sabbath was  
instituted, to be as it were a  
shadowe and figure of the spi-  
rituall reste, from fleshy wor-  
kes, which a Christian ought  
A. b. con.

continually to practise, & put  
in vze in hys liuyng and con-  
uersation. In consideration  
wherof, we read that our sa-  
uiour Christ had lytle respect  
and lesse reuerence to that Je-  
wische ceremonye of the Sab-  
both, and buselye laboured to  
perswade the Jewes, that to  
put difference betwixt dayes  
was rancke superstition, and  
starcke hypoerisy. Wherfore  
he dyd manye woorkes on the  
selfe Sabboth day: he healed  
the man þe had the wythered  
hande, on the Sabboth day.  
The Apostles rubbed out the  
eares of corne to eat, on the  
Sabboth day: he healed  
the pond by the slauteer house  
the man that had bene xxxv  
yeres diseased, he caused  
the blynde bozne to se: and

Math. x. 1

Luc. vi.

John. v.

John. ix.

sayeth John

layeth thys daye in the Go-  
spell: if a man breake not the  
Sabboth in circumcysynge a  
chylde, why are ye greued and  
wode wyth me, because I  
haue healed a man on þe Sab-  
both daye. We reade in S. *John. 8. 9.*  
Luke that oure mayster hea-  
led on the Sabboth a man di-  
seased wyth the dropley, and  
the Phariseis, as they went  
maner was, murmured; and  
judged at that deade. But  
oure mayster opened, and shew-  
ed euidentelye for the that,  
their erroure with thys aun-  
swere, saying. Which is there  
amonge you, if hys oxe or asse  
shoulde fall into a pitte on the  
Sabboth daye, that woulde  
not do his beste to rydde hym  
oute, & yet were not the Sab-  
both broken thereby. And the  
reason

reason therof our mayster sheweth, where he sayeth, The sonne of man is Lord of the Sabbath: that is, man is above the Sabbath, and in his affairs should not haue any eye or consideration to the corporall ceremonie, whosoever were þ author of it. But because the Jewish Sabbath hath bred, and brought forth great hypocrisye in the Christian churche, it is expedient and needfull, that we wayen and examine, in what manner man was Lord of the Sabbath, afore that Iesu Christ suffered, to thintente that the libertye of dayes, þ we haue in the Christian congregacion, now syth that Christ hath suffered and is ascended into heauen, maye be the better

more thoroughly knowe. And  
lest peradventure any errour  
or false opinion shoulde grow  
in the beginning of this talke,  
thou muste vnderstande that  
all lawes, that be founde anye  
where, eyther be naturall or  
politique.

Naturall lawes be those,  
that the Lord God hath gra-  
uen in the naturall reason of  
man, whiche afterwarde be-  
inge wrytten in the stonye ta-  
bles, by mynysterpe of Moy-  
ses, were made playner, and  
more open, then they were be-  
fore in our conscience. As for  
example, the lawe of honou-  
rynge of God, of reuerensing  
his name, of obeyinge our pa-  
rentes, and other superiours,  
of not robbynge, of not com-  
mittynge adultery, of not kil-  
lynge

Natural  
lawes.

lyng, and finally of not doing  
to others that we would not  
were done to our selues.  
These be called by the name  
of Goddes lawes, not onely  
because God appoynted them  
to Moyses, but also for that  
the Lord hath prynced them  
in the mynde of euerye living  
man. Whych thyng Saynt  
Paul declarerh, where he  
sayeth, that the heathen  
the workes of the lawe written  
in theyr heartes, theyr  
owne conscience bering them  
witness of þe same. Lawes po-  
sitiue (which haue theyr origi-  
nall of the lawes of nature)  
of. ij. sortes. For ether they  
be Ecclesiasticall or elles they  
be cyuill Ecclesiasticall lawes  
whych in the olde Testament  
are called ceremoniall) were

Rom. 4.

Two sortes of po-  
sitiue lawes.

Ecclesi-  
asticall  
lawes.

ordained for the consecrati-  
on of true fayth, and pure reli-  
gion in the church of God.  
Of these lawes there were a  
greate numbze amonge the  
Iewes, as the circumcision,  
the Sabbath, the order of sa-  
crifices; and all the leuiticall  
obseruaunces. Lyke wyse in  
our Christen church there is  
the institution of baptisme, of  
the Lordes supper, of prea-  
chyng the Gospell, of pray-  
ers, and collection, or collati-  
on for the pouertye, wyth all  
suche other lawes, as con-  
cerne the mynysterie of the  
word, and of the Sacramen-  
tes. These lawes be of God;  
in so muche as they be appoy-  
ned by God in the newe and  
olde Testamentes. Semblable  
lawes as be added to these, to thine  
that the church maye be gouerned

Of the  
olde Te-  
stament

Lawes  
of the  
new.  
act. ii.

1. Cor. xii.

1. Cor. xliij  
Col. ij.

in formall order w<sup>th</sup>oute confuſion  
oughte to be called Goddes lawes.  
Wherfoze Paul, hauynge ſet  
an order in the publike homi-  
ſye, comlyneg, and modeſte  
behauoure, that ſhould be ob-  
ſerued in the congregation,  
aſwell in men, as in women,  
ſayeth theſe wordes: if anye  
man thynke hym ſelfe a tea-  
cher oꝝ ſpiritual, let him know  
what thynges I wryte vnto  
you, for they are the cōmaun-  
dementes of ꝑ lord God: We  
rely becauſe ꝑ in the church oꝝ  
aſſemblye of the faithfull, eu-  
ery thyng muſte be handled  
in order with diſcretion, with  
confuſed minglynge.

Ciuiill  
lawes.

The ſeconde ſort of lawes  
poſytyue be ciuill, oꝝ politike  
and Iuditiuall lawes, whiche  
are deuſed for the keepynge



of the publike peace, common  
quiet, and vniuersall honestye  
in all states of men. These  
were long ago made and ge-  
uen by God to Moyses, and  
hyth Moyses tyme euery na-  
tion hath inuented theyr pe-  
culiar and seuerall lawes, and  
constitutions. Whych in lyke  
maner be named the lawes of  
God, not onely because that  
Moyses enacted them, but also  
because that princes, common weales  
together officers be the ordināces of god,  
to punyssh malefactours, and  
promote y good doers. Paul Rom. xiii  
sayeth: there is no power but  
of God, and the powers that  
be, are ordeyned of god. Now  
that these thynges be decla-  
red, let vs se, which of the fore  
sayd lawes, a man in the tyme  
of Moyses, and before that  
B. i. Christ

Lawe of  
nature  
cā not be  
broken  
for anpe  
cause

Christ had died, was Lord of  
and aboue: that is, whiche of  
them he might in case of need  
breake, and omitte. ffirst and  
formest I laye to you: that the  
lawes natural, be of such force  
& strengthe, that nether they  
ought nor maye be broken for  
any kinde of necessitye or be-  
hose, whatsoeuer: but a man  
is bound to neglect honour, ri-  
ches, despyse hym selfe, & con-  
temne hys owne lyfe, rather  
then transgresse the lawe of  
nature. For soner a man shuld  
entre the fire, then denie god,  
and be moze willing to abyde  
hangynge by the necke, then  
blaspheme the name of God,  
he oughte redilyer dye any  
kynd of terrible and dreadfull  
death, then beare false witnesse  
agaynst his neyghboure. Be

cause

cause there is no maner thing  
that more straightly bindeth  
vs, nor more narrowly kepeth  
vs in, and (as it were) pinneeth  
vs vp, then dothe the obedi-  
ence to god: nether can there  
be anye greater scourge ouer  
our heade, then that is due for  
disobeying the Lorde. For it  
behoueth that all our neades,  
all our perillous daungers, al  
our profitable commodities,  
geue place and robome to the  
obedience of god: for that we  
alwayes obeye to God, it is  
neadfull, but to continue still  
in this lyfe mortall, standeth  
not in such necessitye. The o-  
ther lawes, that is, ecclesiasti-  
call, and ciuill, albeit they be  
ordayned of god, yet be not so  
holye and reuerente, but that  
they may in causes of necessitye

Ecclesi-  
asticall  
lawes be  
dispensed  
with.

B. ij. tye

type, not only be broken, but also  
altogether dysanulled, as  
though they neuer had bene.  
And for profe herof, let vs per  
use the ecclesiasticall lawes of  
the Jewes. Those lawes were  
to be kepte, and done, so longe  
as the outward gouernmēte  
of the Jewes endured, & vntill  
that Christ was dead and  
risen agayne: they were ordeyned  
of God by the handes  
of Moyses, for the people of  
Israell, to the ende, that the  
name of God should be pray  
sed, and the promises made in  
Christ myghte be taught, and  
true religion preserved, nei  
ther was circumcision, the sab  
bothe, the sacrifices, & all that  
solemnne and ceremoniall ser  
uice, and leuiticall obsequies  
about the tabernacle of the

Jewes

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Jewes, ordeyned and institu-  
 ted for any other purpose the  
 is afore sayde. Notwithstan-  
 dinge, forsomuche as these la-  
 wes were onely geuen to the  
 people of the Jewes, & to none  
 other nation, therfore the gen-  
 tiles, and foreyne people were  
 not burdened, nor charged, w<sup>th</sup>  
 the keepinge of those statutes,  
 nether did they offend in not  
 keepinge them, for that they  
 were not driuen to liue vnder  
 those constitutions, although  
 they had forsaken Idolatry,  
 and acknowledged one very  
 God, by beleuyng the promy-  
 ses of Iesu Christ. we reade,  
 that the people of Ninie re-  
 pentid at the preachyng of  
 Jonas, & pleased, and appea-  
 red God therby, yet reade we  
 not, that they were circumcy-  
 sed,

A. iij. sed,

Exāple.  
 Jonas. iij.  
 Ninie.

led, nor þ they obserued other  
**Daniel. iij** ecclesiastical lawes of the Je-  
**Babylon** wes. Daniel wytnesseth, þ the  
king of Babilon confessed open-  
ly the very true god of Israel,  
& commaunded by proclamation,  
that no man should blas-  
pheme him, neuer thelesse it is  
not reade, that the king of Ba-  
bilon was therfore bounden  
to þ ceremonies of Moyses.  
No the Jewes them selues  
were not so bounden to these  
ecclesiasticall lawes, but that  
they myghte omitte them in  
tyme of neade, ether for anye  
comoditie, or for anye matter  
of honestye. Many of the Is-  
raelites after theyr deliuerye  
out of Egypt, while they were  
in the wildernes, were encir-  
**Leuit. xxiij** cūcised as it appeareth in Jo-  
sue. And very likely it is that  
many

manye Jewes died in the de- <sup>foze skin.</sup>  
serte wythoute circumcision,  
whiche by faith passinge from  
death vnto life, were not dā-  
ned, for haupnge theyr foze-  
skin. King Dauid sleinge the  
persecution of Kynge Saul,  
lest he should dye for hunger, <sup>1. Mc. xlii.</sup>  
did eat (both he and his com- <sup>Shewe</sup>  
pany) of the table of the lord, <sup>bread.</sup>  
the holy bread, that was dedi-  
cated, & appoynted onely for  
the vse of the priestes, and yet  
sinned he not in so doing. By  
thys example of Dauid oure  
maister proueth to y Jewes,  
that in neadfull assayes and  
busynes, y sonne of man (that <sup>Matt. xii.</sup>  
is, euery man) is Lorde of the  
sabboth. Nether did oure sa-  
uiour Iesus Chryste by these  
wordes, meane that the Sab-  
bath should not, or oughte not  
B. iij. to

Dispen-  
sations.

to be kept at that time, when  
as yet he was not deade, he  
shewed therby, on what ma-  
ner the ceremonies of Moys-  
ses bounde that nation to the  
obseruyng of them. For the  
Jewishe ceremonies (at that  
tyme) were to be reuerenced  
by the generall commaunde-  
mente of God, notwithstanding, if ether nede, or the pro-  
fite of any neighbour constrain-  
ed a Jew to breake them, he  
was not in suche case bounde  
to kepe them, because þ (cause  
standing) the Jewes was lord  
of the Sabbath, and offended  
not in breakynge and omyt-  
tyng them.

Therefore our sauour Christ  
synned not, when he healed  
sicke and diseased persons on  
the sabbath day, because that  
necessi-



necessity, & neyghbourly cha-  
ritye caused him to haue small  
respect to the outward Sab-  
both, which was a shadowe &  
figur of the chzistian sabboth.  
So sone as chzist was deade  
and risen agayne, all the cere-  
monies of the Jewes were vt-  
terly disanulled and repelled;  
wherfoze the Chzistian man  
was vnburdened of the hea-  
uines of them, & only trusted  
to be saued by y grace of God  
shewed in Iesu Chziste. For  
this cause we chzistians ought  
not to make any difference of  
dayes, nor thynke that one  
daye is holier then another.  
Wherfoze S. Paul wold not *remittit*  
that a chzistian, iudge & think  
any diuersity betwene day &  
day, nor that any man shoulde *col. 2.*  
accuse vs for any fastiual day,

**Gal. iiii.**

**Ceremo  
nies of y  
new Te  
stament.**

oz new mone, oz sabboth day  
and feared lest he had trauay  
led in bayne, in the churche of  
the Galathians, because they  
were obseruers of dayes: wol  
lyng to do vs to vnderstand,  
þ to count one day holier then  
that other, was a thing, that  
parteyneth to a Jewe, & not  
to Christen men.

That, whych we haue spe  
ken of ceremonies Moisaicall  
namely that in neade, & other  
behoues they bound not any  
Jewe, we may lykewise saye  
and affirme of the ecclesiasti  
call lawes of Christendome,  
wherof some be autorised by  
Jesu Christ, and some by the  
father & elders of our relig  
ion, þ the christen fayth myght  
be preached and taughte in  
good order. And albeit the  
Dinaun

Day  
auay  
che of  
they  
s: will  
stand,  
e then  
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& not  
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in an  
binances of our auncestours,  
be not to be compared to these  
that god the lord appointeth,  
yet are they to be obserued, &  
ought to be reuerently bled,  
because that god wold, that in  
the churche, thynges shuld be  
ordered in comly maner, and  
wyth due reuerence. But for  
somuch as these our lawes ce  
remoniall are made for oure  
commodity, & not to our losse,  
therfore the lord wold that  
they should yeld, & geue place  
to oure necessities. There be  
many christen men vnder the  
Turke in bylanowse slavery,  
which can not vse the Sacra  
ment of the Lordes supper, &  
yet shall they not be condem  
ned therefore, so þ they haue  
the fayth of Jesu Christ. Ma  
ny other be entangled & chal  
tered

*Necessitie is a dis  
pensatio  
on.*

tered in þ̄ snares of Antichristes  
hypocrisy, whych can not  
here the sincere preaching of þ̄  
Gospell, & yet shal not for that  
cause be condemned, if in the  
meane while they do beleue &  
trust in Jesu Christ, al such do  
not sin, because necessity excu-  
seth thē. Lyke processe might  
be made of þ̄ Iudicial lawes,  
but I wyll not at thys tyme  
make any treatise vpon them.

The Phariseis therfoze, mo-  
ued of an hatefull hypocrisy,  
blamed our maister, as a wye-  
ked breake of the sabboth, &  
yet vnderstode not for what  
purpose God had ordeyned  
the Sabboth. The Lord had  
an higher respecte, then to the  
bodely rest, when he comaun-  
de the sabboth in the law, say-  
ing to the Jewes: Remember  
that

that thou kepe holy þ sabboth  
daye, syxe dayes shalte thou  
worke, and the seuenth is the  
Sabboth of the lord thy god,  
thou shalt do no worke there  
on. In thys speche God prin-  
cipally sheweth to þ people of  
Israell, that a man can not be  
sanctified nor iustified by hys  
owne workes, but proueth þ  
to come to holines, behoueth  
to kepe goostly sabbath. This  
is purport and intent of thys  
comaundement, namely that  
we oughte to be deade to the  
workes of our owne flesh, for  
beare and rest from sinne, and  
continually haue our medita-  
tion & study of the kyngdome  
of god: practisinge our selues  
in this goostly rest, we sancti-  
fy the chrysten Sabbath. For  
thys conlyderation it is (I  
thinke)

Exo. xx.

Instituti  
on of the  
sabbath.

**Lib. 2. ca.** 12. **thynke)** that Austen (wrytynge

unto Ianuarius) sayeth, that  
this commaundemente of the  
sabboth is figuratiue, & a sha-  
dow touching the outwarde  
keping of the daye, whiche is  
cleane abrogated together, wth  
all other shadowes and cere-  
monies of Moles, by þe death  
of Iesu Christ. wherfore an-  
cient wryters saye, that God  
appointed the comaundment  
of the sabboth for thre causes.

the cau-  
ses of þe  
sabboth.

ffyrste  
cause.

ffyrst, because the lord vnder  
the commaundemente of the  
bodely rest, wold haue vnder-  
standed the spirituall & goost-  
ly quiet, wherin the faythfull  
surceasse from fleshy woorkes,  
& geue place to god, to woorken  
in them the woorkes of the ho-  
ly Goost.

Seconde  
cause.

The seconde cause why the  
sabboth

Sabboth was commaunded  
to the Jewes, is that the peo-  
ple of the Hebrewes myghte  
haue an appointed to heare  
the word of the Lord.

The thyrde cause is, that ser-  
uauntes, and such as be in sub-  
jection and vnder the comaun-  
dement or rule of others, may  
haue some ease and disconti-  
nuance of labour.

Thirde  
cause.

Thus, albeit þ we find how  
the sabboth was instituted for  
thre causes aforesaide, yet ne-  
uerthelesse, the principall and  
chiefe cause why this ceremo-  
niall commaundemente was  
geuen, is because it shuld syg-  
nify & importe to vs, the reste  
from sinne, & hallowing of our  
soules and mindes. For thys  
cause we read in the old testa-  
ment, that there was no com-  
maun-

maundement so precisely and  
straightly geuen to þe Jewes,  
as the keeping of the Sabbath  
was, when god cōplayneth þe  
al religion was destroyed and  
wasted among the Jewes, he  
lamēteth that this sabbath is  
broken, that it is not kept nor  
sanctified, as though the lord  
shuld say: þe when the sabbath  
is defiled & despised, there re-  
maineth no other thing wher-  
wyth God can be honoured.  
Wherfore the lord commaun-  
deth the religion of the Sab-  
bath, aboue all other spiritual  
workes, speaking to bys peo-  
ple on this wise: take heade (o  
ye childre of Israel) þe ye kepe  
my sabbath, because it is a si-  
gne betwene me and you, thro-  
ough out your generation, þe  
ye may knowe, that I am the  
lord

Exo. xxxi.

Isa. lvi.

Ezech. xxi.

sabbath  
is all reli-  
gion.

Exo. xxxi.



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m the  
lord

lorde that sanctifie you. Kepe  
the sabboth, for it is holy vnto  
you, it is an euerlastyng coue-  
nant betwene me & the peo-  
ple of Israell, and a perpetual  
signe. By these wordes of the  
Lord is well perceaued, p the  
sabboth is a signe, wherby the  
people of Israel may know, p  
god is their sanctifier. A chri-  
stē man can not become holy,  
onlesse first of al he crucify the  
euil desires of his carnal wyl.  
Therefore p straight keeping of  
the ceremonial sabboth is not  
the thing p can make vs holy,  
but it is a shadow, and sygne,  
which teacheth vs to leaue of  
fro our fleshely woorkes, p the  
spite of the lord maye worke  
in vs the true sanctificatiō, so <sup>goodly</sup>  
the carnal wil of the chrissten <sup>sabboth</sup>  
man, should geue place to the  
C. i. spite

Deq. iij.

Deb. iij.

Gene. ii.

Continu  
all Sab.  
both.

spite of god, his worldly hert  
to the will of god. Our bodys  
In all the carnal members ther  
of shuld reste from voices & al  
dishonest workes, & god may  
do in vs hys holy and goodly  
workes. This is that spiritu  
al sabboth, & christen holy day,  
& Paule describeth to the He  
bryes, where he sayeth: ther  
fore there remaineth a rest vn  
to the people of god. For he  
is entred into his rest, ceaseth  
from his workes. as god dyd  
fro hys, let vs make hast ther  
fore to entre into & reste. And  
forso much as a true christian  
oughte alwayes to subdue &  
kepe vnder the flesh with it's  
cupiscences & lustes, he ther  
fore euery howe kepeth sab  
both, & taketh not one day to  
be moze holy then another.

Thys

This our spirituall sabboth  
we begin in this mortal lyfe, &  
from daye to daye (as þ power  
of the sprite of god encreaseth  
in vs) we more and more reſſe  
frō þ workes of the fleſhe, & be  
more feruent & forwarde in ha-  
lowynge the ſabboth. But be-  
cauſe þ fleſh continually woraſt-  
leth & ſtriueth agaynſt þ ſprite  
and abateth him from the per-  
fecte loue, therfore no chriſten  
mā (whyleſt he abideth in this  
fleſh) keperh througħly & per-  
fectly the ſabbot, notwithſtā-  
ding at the laſt, when we ſhal  
be coupled to Jeſu Chriſte, &  
the kingdome ſhalbe reſigned  
into the handes of god the fa-  
ther, & god ſhalbe al in al, then  
ſhall we kepe the perfect ſab-  
bōth. This is that perpetual  
ſabbōth, & cōtinuall holy day.

fleſh breas-  
keth ſaba-  
bōth.  
Gal. ii.

1. Cor. xv

C. ii. that

**Isay. lxxvi** that Esay the Prophet describeth saying: there shalbe sabboth after sabboth, and newe mone after newe mone, whych also was resembled & shadowed of the lord god to the Israelites, in the outwarde keeping of the seuenth day. This is that sabboth, for whych the Prophet so much bewayleth, because þe wicked went about to take it quite away from the earthe, sayinge: come of, let vs take euery sabboth of god out of the earthe. Other sabboth then thys do not the chyl dren of God acknowledge, þe is, to stave & trust in the merites of Iesu Christ, by meane wherof they be iustified, and crucifye their owne fleshe. And for so much as a christian mā is assuredly certified & knoweth þe hath

**Christen  
sabboth.**

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hath

bath god for hys father, there-  
fore he layeth al his trauayl &  
grese vpon him, which taketh  
care for his childre. The faith-  
ful kepe Sabbath, when they  
say in þe lordes prayer, o lord  
thy wyll be done. By these  
wordes the saythfull is reple-  
nished, & fulfilled with þe spirit  
of the lord, & knoweth, þe it is  
not behouefull to folowe hys  
carnal wil, that the wil of god  
might be done, & accōplyshed.  
He þe is the brother of Christ,  
is guyded by the comfortable  
spite, & not by the wysdom of  
of his flesh. Whether death, or  
life, shame or honoure, riches,  
or pouerty, trouble, or prospe-  
rity come, the christian man is  
neither dismayed w<sup>th</sup> dispayre,  
nor puffed vp in pride. For he  
keepeth diligently the sabboth

of the spryte, & taketh it for cer  
tayne, & he is in the handes of  
god. Happy be those Christi-  
ans that sanctify the heauely  
Sabboth in their hertes, yea  
more then happy maye I call  
them, for they are no more in  
dispayre of conscience, they  
know how much Iesu Christ  
worketh in theyre myndes,  
they passe not vpo wadowes,  
& be disanulled & destroyed by  
the coming of the body of Ie-  
su Christ. Vnhappy be oure  
dayes wherin raygneth more  
superstition, then euer dyd a-  
monge the Jewes. This is  
meruelous chere, & reioysing  
that the Prophet maketh for  
the solemnitie of the day, dedi-  
cated to the lord, saying: sing  
wyth triumphe vnto god our  
helper, make ye melody to the  
god

god of Jacob. Lyste by youre  
swete tunes of the cymbales:  
smite vpon your Psalters, &  
touche clenly the strynges of  
your swete harpes, blow your  
trompettes in þe feast of your  
new mone, & in the solene day  
of your feast. This sōg & tune  
of the Prophet was expoun-  
ded of Paule, wher he sayeth:  
þe we shuld in our hertes singe  
to the lord Psalmes, & spiritu-  
al songes, reioysing in þe spirit,  
and ioyinge in thys sabboth.  
Wherfore faith ioygned with  
true confession, & loue, maketh  
vs to sing to the verry god of  
Jacob. This reioysing is kno-  
wen outwardly of our neigh-  
boure, by the confession, þe we  
make in the name of the great  
God. The Psalterye that we  
symte on in the solemnitye of

Col. iiii.  
Ephes. vi

psalterp

C. iiii. this

this sabboth is the louyng &  
**Cimbal.** thanking of god. The cimbal  
is the mortifyinge of humane  
wyldome, the crucifying of all  
mannes merites, & the deny-  
**Harpe.** ing of al superstitious religion. The harpe, that is played  
vpon in the feast of þ sabboth,  
is the charitie, that we vse to  
ward our neighbour, whiche  
causeth oure conuersation to  
be dulcet, and pleasaunt. The  
**Trompet.** trumpet is the preaching of þ  
gospel, wherewith all christians  
be somoned & warned to sanc-  
tify the feast of the sabboth, for  
in Iesu Chyiste is ordeyned þ  
euerlastyng Sabboth.

**4. Cor. vi.** This is the tyme that plea-  
**1. Cor. xiii.** seth the lord, in which he hea-  
reth vs, for this is þ Day of sal-  
uation, wherin he succoureth  
vs. Therfore the christia n sab-  
both



both is, that a man dispayre  
of him selfe, & he condemne his  
owne holynes, & all that, that  
can come of our owne nature,  
and put the trust & confidence  
of his saluation in one only Je-  
su Christ. By this meane man  
resteth from hys carnall wor-  
kes, and geueth place for the  
lord to worke in hys hert the  
doinges of þe spyte, wherby þe  
lord consecrateth vs, & halo-  
weth vs into hys owne ser-  
uice, as the Prophete sayeth:  
The lord that made euerie  
thing gouerneth al, for al thin-  
ges be in hys handes. The  
Jew & the hipocrit, that here  
talke of thys maner sanctify-  
ing of the sabboth daye, is dis-  
contented, yea and is starcke  
woode, his bloude chafeth w-  
in hym, nether can he abyde þe  
C. v. the

Isa. xli.

Jewes  
offended

the faith  
full.

Jhon. 8.

Jolenes  
is not ha  
towpng

the superstitious ceremonie  
of daies be ouerthrowe. On  
other side the saythfull man  
heareth these thynges, reio  
ceth, is glad, & chereful in h  
hert sayinge: Praise be to  
lord, in whose handes & cust  
dy is my saluation: I am  
assured to be saued, for no  
can take or pull me out of  
handes of the eternall fath  
The Sabbath therfore is  
halowed by being ydle, not  
standing with the fingers  
der the girdle, nor yet w  
ceasing from handlabour  
day, as þe superstitious J  
supposeth. Wherefore we  
in the Prophet Esay, that  
sanctifyng of the sabbath  
deth not in the outward  
dely religion of the holy  
but the true halowing is

ing our owne wil, & glorify-  
g the lord. For he sayeth, if  
you tourne thy fete from the  
sabboth, so þ thou do not the  
ing which pleaseth thy selfe  
my holy day, thē shalt thou  
called vnto the pleasaunt,  
ly & glorious sabboth of the  
d, where thou shalt be in ho-  
ur, so þ þ do not after thyne  
owne ymagynatyon, nether  
ke thine owne wil, nor speak  
thyne owne wordes, thē shalt  
thou haue thy pleasure in the  
d, whych shal cary the high  
boue the earth, & sede thee to  
the heritage of Jacob thy fa-  
ther. Nether is there anye  
doubt, but þ this ceremony of  
the day is abrogated by þ co-  
ming of Jesu Christ, like as al  
other ceremonies of þ Hebrn  
be. Jesu Christ is þ truth.  
at

Eccl. 1. 16  
1046.

Ceremo-  
nye of  
time ab-  
rogated.

Rom. vi.

at whose presence all figures  
be destroyed. Iesu Christe  
þ bodie, at whose approach  
all shadowes vanishe away  
he alone hath geuen vs the  
true fulfylling of the sabboth  
by clothynge vs with hymse  
throughe his death, that  
being raised agayne with his  
might leade a newe life, wher  
fore all our lyfe shuld be a per  
petual sabboth, as I haue said  
to you before.

Rom. xiiij

And although there be no dif  
ferences of dayes in the ch  
stian congregation, yet we  
maule þ the weake in þ say  
were bozne with, & suffered  
and that compassion be taken  
vpon suche, as be fre from  
kynde of hypocrisie and  
simulation, because many  
haue alreedy some knowledg

the word of God, desyre to  
go styll forwarde. But for þ  
they be selle as chyliden, and  
hypocrysed and noseled in anti-  
christes religion, they beleue  
that one daye is moze holpe  
then another, of moze reue-  
rence, and moze honour then  
another, of this hypocryse  
marked by in the swathlynge  
seedes, springeth by also this  
other erreure, that the consci-  
ence of the hypocrite & simple  
deceyved by scrupulosity: And  
thinketh that he committeth  
as it is commonly termed) a  
deadly synne, if on the holpe  
he should go to plowing,  
or do any other maner of hard  
laboure. The Apostle ther-  
fore wolde, that suche feble &  
weak in the fayth shuld not  
straight way be deuied from  
the

Weak  
must be  
borne up,

the churche. For with all  
a charitable maner, our duty  
is fyrst to enstruete them, and  
do them to perceyue a witte  
of what sorte the chrystien  
euangelical libertie is, which  
is purchased a bought for us  
by Iesu Chyist. Afterward  
when the weake saythed  
taught so farre, that he knoweth  
weth the libertie of dayes  
of meates, of rayment, and  
all other outwarde workes  
and neuerthelesse wyl be free  
warde, and refuse to enioye  
chrystien libertie, then in such  
case þe infirmitie is no longer  
to be bozne with, or suffered  
by cause so it myght growe  
be incurable. This error  
was bytterly blamed of  
Paule; which inflamed with  
great greife, rebuked þe church

Galathians, sayinge: if ye Gal. 4. 10.  
ye alredy knowe god, why  
ye tourne backe a freshe to  
weake and beggerlye ele-  
mentes, wherto ye would be  
burdened & thral seruantes  
for payne. Ye obserue dayes, &  
monethes, and tymes, & yea-  
res, I am in feare of you, lest I  
have bestowed labour on you  
in payne. The other two cau-  
ses, for whyche the sabboth of  
the Jewes was instytuted, Two causes  
were neuer abrogated neuer abrogated  
in any tyme: but ought to be  
serued of Chrysten men in  
the newe testamente, with no  
earnestnes, the they were  
in the Jewes in the old lawe.  
wherefore it is expedient and  
conuenient, that amonge vs be  
dayes appoynted, when the  
church ought to assemble and  
come

Art. 11.

Holpe  
day beha  
viour.

1. Cor. vi

Holpe  
dayes be  
readfull

come together to heare the  
preaching of the word of god  
to vse oftē the lordes supper  
to make common prayer for  
state of christendome, to make  
collections of almes for the  
lese of the pooze, & that famili  
es & householdes may be info  
med in the christen religion  
godlines, to visite our fren  
des in a christien maner, to  
visite the sycke, & to practyse  
suche other lyke holpe dedes  
Youth of it selfe is vnculy  
headye. The vplandishe & fe  
ble saythed, sone falle into  
rour, whertore it is necessary  
for this intent to ordeyne ho  
lye dayes, that y youthe may  
be nurtred, and kept in awe  
and that the ignoraunte may  
learne to knowe, what christ  
religion is, and what seruise



is due to be geuen to god.  
The thynde cause, wherfore  
the sabboth was dyuised, is  
open & playne by the wordes,  
that the lord spake to the He-  
brieue people. Thou shalte ob-  
serue & take hede (sayeth the  
lord) þ thy seruaunte, and thy  
mayde rest them, remembre þ  
thou was a seruaunte in the  
land of Egypt. For these two  
causes therfore, that be cyuill,  
we christians must haue cho-  
sen and determinated dayes,  
that the church may continually  
be exercised & inured, aswoel in  
wardly in woorkes of the spirit,  
as outwardly in loue toward  
our neighbour. For this consi-  
deration the law of the Lord  
was had the Jewes, only suche  
woorkes on the sabboth daye,  
as letted thē, that they could

D.i. haue

**Why  
workeis  
forbidde**

haue no leasure oz respyte to  
heare the worde of God, to do  
the ordinary oblations and sa-  
crifices, to make publike pray-  
er, and other exercises, full of  
charitye, and loue. As for ex-  
ample, they were forboden to  
tyll the land, to buyld houses,  
and to do any other ordinary  
labour on the sabboth day, be-  
cause such worke held a man  
busied al the day, & he could in-  
tend to no other thyng, not-  
withstanding, because & la we  
of the sabboth was ceremoni-  
al to the Jewes, they synned  
not, if for necessitie, oz for the  
weale & profite of their neigh-  
bour, they chaūced some time  
to breake it, as I haue sayde  
aboue in thys treatyse.

**We** Christians be fre from  
those ceremonies, and those  
ordinary

ordynaunces, that the Jewes were in bondage vnder. Christians be free.  
Therefore no lawe of meate, of dayes, of clothyng, of places, can bynde vs to a synne, as it dyd the Jewes. Neuerthelesse, for so muche as the church can not be cōgregated, Dayes to what use. and gathered, except there be dayes appointed, wherein the worde of God muste be preached, the lordes supper ministered, publike prayer made, & other Christen workes afore mentioned must be practised: Therefore oure aunciente fathers & elders, haue determined and instituted, that at the lest one day of the weeke shuld be bestowed & geuen to these religyouse and deuout seruantes. And in y<sup>e</sup> Apostles church 1. Cor. 5. 17. the Chrysnyans folowynge  
D. 4. the

the custome of þe Jewes came  
together on the sabboth daye,  
so þe many yeares the holy con  
gregatiō of chřistendom bled  
the sabboth, for the day dedi  
cated to the spirituall gouer  
nement. But afterward, whē  
Chřistendome increased, and  
spred abrode, in the tyme of þe  
great Constantine, þe the Je  
wes shuld haue no occasion to  
glory against vs, & that other  
shuld not think, þe a Chřistian  
man became a Jew, & lastly to  
declare to the whole world, þe  
one day is not more holy then  
another, the sabboth was alte  
red into the daye folowynge,  
which was named of the chřis  
tians the Dominical day, that  
is, dedicated to the lord. And  
the keepynge of thys day hath  
bene alwayes bled, sythen

Sūday.  
Ipo. l.

in the church, thinges may be  
done with order, & reuerēce.  
Now to proue þ the holy day  
es were ordeyned of our aun-  
cestours for thys polytypall  
ende, & not to make one daye  
holper then that other, suffi-  
seth the auctozity of Tertulli-  
ane In his boke against Mar-  
cion: & Hierome vpon the epi-  
stle to the Galathians, wher  
he sayeth: lest the vnozdynary  
congregatyng of the people  
shuld minish þ faith in Christ,  
therfore certaine dayes be ap-  
pointed vs, þ we myghte all  
mete together, not that, that  
day, wherin we mete, is more  
holy or reuerent, but to þ end  
þ more reioysing may come of  
the mutuall beholding, what-  
soeuer day we mete. Saynte  
Augustine also in hys worke

Howe þ  
fathers  
used the  
sabboth

Lib. 4.

*de ciuitate dei*, maketh mention of  
 certayne memoꝛialles of holy  
 Dayes, as y<sup>e</sup> natiuity of y<sup>e</sup> lord,  
 the circūcisiō, y<sup>e</sup> passiō, the re  
 surrection, y<sup>e</sup> ascension, & whit  
 sōday, on whiche daies y<sup>e</sup> chri  
 stians dyd accōpany them sel  
 ues to heare y<sup>e</sup> word of y<sup>e</sup> lord,  
 to vse y<sup>e</sup> cōmunion, to make cō  
 mon prayers, & do other chri  
 stian dedes. The same is red  
 in the ecclesiastical histoꝛye of  
 Eusebius. So y<sup>e</sup> oure elders,  
 knewe that ceremoniall holy  
 nes of the sabboth dayes, as  
 the Jewes did. They onelye  
 on those dayes assemble for  
 the same purpose, y<sup>e</sup> the Apo  
 stles did, whiche continued in  
 doctrine, in prayer. breakyng  
 of bread, & in the communica  
 ting, y<sup>e</sup> is, in aydinge and relea  
 uing the poore. And it appea  
 reth

An. ii.  
 The apo  
 stles vse  
 on y<sup>e</sup> ho  
 ly dape.

with þe Paule appoynted the  
day of the sabboth, on whiche  
day, at þe time þe congregation <sup>1. Cor. 16.</sup>  
came together, þe the churche  
of Corinth shuld make theire  
collections of almes, that the  
poore christians at Hierusalē,  
whiche died for hunger, might  
be releued & succoured. I cō-  
clude therfore, þe christians be  
fre frō al superstitiousse hypo-  
crisy of keping the sabboth, &  
other festiual dayes. The Je-  
wes among other feastes, did  
ble to solēnise a feast of taber-<sup>John. 8.</sup>  
nacles, so named because they <sup>ffest of</sup>  
dwelled vij, dayes in pauiliōg <sup>tentes,</sup>  
& bothes. This feast was ob-  
serued in remembraunce, that  
theire fathers dwelled in the  
desert and wyldernes in ten-  
tes, when they were delyue-  
red frō þe bondage of Egypt.

D. iiii. Ac.

Leuit. xxv.

According as the Lord commaunded sayinge: In the seuenth moneth (whiche agreeth wpyth the moneth of October amonge vs) the .xv. Daye of the moneth shalbe the holy day of the tabernacles, & seuen dayes shall ye lodge in tentes, & your posteritye may knowe, how that I made the chyldren of Israel to dwell in bothes when I deliuered the out of þe land of Egypt. Thys solemnitie shuld be kept without hipocrisy, & superstition, because it was but only a memoriall, & remembraunce of the benefyte, & God had done to their fathers. But the Jewes forgetting the meanyng of þe feast, thought they shulde offende deadly, if on such dayes that were festyuall, they had

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had done anye bodelye & out-  
ward worke. In like maner þ  
phariseis expounded vnto þ  
people the pzecept of the Sab-  
both amisse. The lord sayeth:  
thou shalte not worke on the  
sabboth day. This commaun-  
dement onlpe bounde the Je-  
wes frō doynge such labours,  
as letted the people, that they  
coude not come to the com-  
mon assembly, to be exercysed  
& occupied in the law and wyl  
of the Lord, as I haue alredy  
layde here to fore.

The laste cause of keepynge  
the sabboth was, that the ser-  
uauntes & labouring persons  
might haue some quyetnes &  
release of labour: neuerthe-  
lesse the phariseis neglecting  
the true vnderstandinge of þ  
sabboth, had bewrapped and  
D. v. folden

Reste of  
seruaun-  
tes.

Pharisa  
icall tra  
ditions.

folden the people in the snare  
of hypocrisie and vayne su  
perstition.ouer and besydes  
this, they added of their own  
heade infinite other obserua  
ces and rites, wherewith they  
brought the people into bet  
ter bondage, for they sayd: on  
the sabboth day men ought  
not walke vpon the grasse, lest  
it wyther, and be deade, nor  
clymbe trees, nor eat frute  
gathered on the sabboth day,  
nor ryde on that daye, leaste  
the Sabbath were broken,  
nor washe clothes that were  
filed, nor blende wine and wa  
ter, nor kil a flie, nor fede any  
thing, nor rede by candle light,  
onlesse there be two at the  
least together in a companye,  
and innumerable other super  
stitious toyes they put foorth  
they

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their owne brayne, by meane  
wherof they made the people  
superstitious & hypocrites.

And they were so earnestly  
geuen to such nouelties, that  
they forgate the weyghtye  
thynges of the lawe, that is,  
true faythe in God, mercye &  
pyttee towarde their neygh-  
bour. Of such thynges if per-  
chance they spake any thing  
to the people, it was done ve-  
ry coldely, because they were  
strayghte keepers of thynges  
of no value, and were satisfy-  
ed in magnifyinge theyr car-  
nall Sabboth, by whych mea-  
nes they so kepte vnder the  
vnderstandynge of the com-  
mon people, that they neuer  
came to the knowledge of the  
very truthe. But we Christi-  
ans, to whome is opened and  
Decla-

Come  
mons  
blinded.

Heb. xiiij.

Heb. xxiij.

Heb. xxiij.  
Josue a  
figure.

Declared the gospel, must kepe  
a perpetual sabboth in spiry-  
tuelle Canahan. If Josue had  
geuen the chyldren of Israell  
the true quyetnes, when he  
wente ouer Iordane, & he  
wold not esteemes promyse  
true reste, nor speake of ano-  
ther sabboth by the Prophet  
Dauid, whyche was a longe  
while after Moyses & Josue.  
Therfore Josue was but a  
shadowe and figure of Christ,  
whyche geueth vs the very  
reste, a spirituall sabboth. Let  
vs kepe a spirituall & goodly  
sabboth, and not a carnall, be-  
cause we haue not here any  
continuyng citie, but we seeke  
for one to come. Wherfore let  
vs (as Paul sayeth) knowe,

four eathye house of thys <sup>11. Cor. 2.</sup>  
bellyng were destroyed, we  
haue a buyldynge ordeined of  
god, an house not made w<sup>th</sup> hā-  
des, but euerlasting in heauē.  
And therfore in þ<sup>e</sup> same, let vs  
be lighted, & stringe to be clothed  
with oure mansion, that is in  
heauen. And a lytle after he  
sayeth, we that are in thys ta-  
bernacle sigh and are greued,  
for we had rather not be vn-  
clothed, but be clothed vpon, &  
mortaltye myght be swalo-  
wed vp of lyfe. Therfore, whi-  
lest we be in thys woꝛlde, we  
can not perfectely kepe the  
goostly sabboth: for the fleshe  
in suche soꝛte combereth our  
thoughtes, that we can not  
cease frō woꝛkes of the fleshe,  
that the spyte of the Lorde  
myghte onlye in vs kepe the  
goostly

Pharisa  
icall tra  
ditions.

folden the people in the snare  
of hypocrisie and vayne su-  
perstition.ouer and besydes  
this, they added of their own  
heade infinite other obserua-  
ces and rites, wherwith they  
brought the people into bet-  
ter bondage, for they sayd: on  
the sabboth day men oughte  
not walke vpon the grasse, leste  
it wyther, and be deade, nor  
clymbe trees, nor eate frute  
gathered on the sabboth day,  
nor ryde on that daye, leste  
the Sabbath were broken,  
nor washe clothes that were  
filed, nor blende wine and wa-  
ter, nor kil a flie, nor fede any  
thing, nor rede by candle light,  
onlesse there be two at the  
least together in a companie,  
and innumerable other super-  
stitious toyes they put to of  
they

their owne brayne, by meane  
wherof they made the people  
superstitious & hypocrites.  
And they were so earnestly  
geuen to such nouelties, that  
they forgate the weyghtye  
thynges of the lawe, that is,  
true faythe in God, mercye &  
pyttee towarde their neygh-  
bour. Of such thynges if per-  
chaunce they spake any thing  
to the people, it was done ve-  
ry coldely, because they were  
strayghte keepers of thynges  
of no value, and were satisfy-  
ed in magnifyinge theyr car-  
nall Sabboth, by whych mea-  
nes they so kepte vnder the  
vnderstandynge of the com-  
mon people, that they neuer  
came to the knowledg of the  
very truthe. But we Christi-  
ans, to whome is opened and  
Decla-

Com-  
mons  
blinded.

declared the gospel, must kepe  
a perpetual sabboth in spyrte.  
**Heb. .iiii.** For to a chrystian only belon-  
geth the true rest of the spiri-  
tuall Canahan. If Iosue had  
geuen the chyl dren of Israel  
the true quyetnes, when he  
wente ouer Iordane, & he  
wold not esteemes promyse a  
true reste, noz speake of ano-  
ther sabboth by the Prophet  
**Ps. cxiij.** David, whyche was a long  
while after Moyses & Iosue.  
**Heb. .xiiij.** Therfore Iosue was but a  
Iosue a shadowe and figure of Chryst,  
figure, whyche geueth vs the very  
rest, a spirituall sabboth. Let  
vs kepe a spirituall & goostly  
sabboth, and not a carnall, be-  
cause we haue not here any  
continuyng citeye, but we see  
for one to come. Wherfore let  
vs (as Paul sayeth) knowe,



11. Cor. 5.  
If our earthy house of this  
dwelling were destroyed, we  
have a building ordained of  
god, an house not made with  
hands, but everlasting in  
heaven. And therefore in the  
same, let us be clothed  
with our mansion, that is in  
heaven. And a little after he  
saith, we that are in this  
tabernacle sigh and are grieved,  
for we had rather not be  
undressed, but be clothed  
upon, that mortaltye myght  
be swallowed up of life.  
Therefore, whilst we be in  
this world, we can not  
perfectly kepe the  
goostly sabbath: for the  
fleshe in suche sorte combereth  
our thoughtes, that we can  
not cease from workes of the  
fleshe, that the spyte of the  
Lorde myghte only in us  
kepe the goostly

goostly and heauenlye Sab-  
both, and that we myghte be  
coupled wyth Iesu Chyſte  
our heade, whyche hath ge-  
uen vs the true reſte, by en-  
trynge into the moſt deſyred  
land of Canahan, by the path  
& paſſage, that is made  
and ſette open by hys  
bloude. To whome  
be glorie worlde  
wythout ende.

Amen.

¶ ffantes eſcaped.

The vij. leafe b. the laſte ſpue for conſe-  
cracion reade conſeruacion.

The viij. leafe b. the xviij. ſpue for wyth  
reade wythout.

# **C Impryn=**

tedat London in Baules  
churchyarde, at the signe of  
the George by William  
Reddell. In the  
yeare of oure  
Lord. 1552.

*Cum priuilegio ad imprimen-  
dum solum.*